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# The Non-Subscribing Presbyterian

No. 279. OCTOBER, 1930.

TRUTH—LIBERTY—RELIGION.

"If it be possible, as much as lieth in you, live peaceably with all men."—Romans xii : 18.

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## EDITORIAL.

With this issue of the Magazine some changes have to be announced. The Rev. S. P. Whitehouse having resigned the Editorship, it has been arranged that the Rev. G. J. Slipper, in conjunction with the Revs. John Barron and J. Glynne Davies, shall temporarily undertake this duty. It is hoped that some enthusiastic member of our Church —either layman or cleric—will come forward and take over the reins of office and carry forward the Magazine to greater success, both as the Official Organ of the Church and one devoted to the interest of the congregations connected with it.

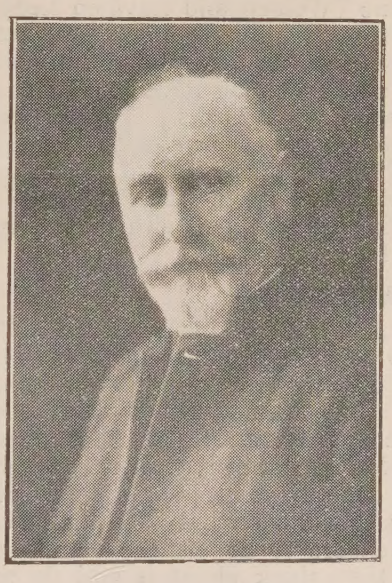
The present issue has two or three new features which, it is hoped, will be found interesting, and these we would commend. The Children's Page should be attractive to the children, whilst Mr. Godding's article on the "League of Youth" is worthy of the attention of the elder scholars and young people of our Churches. If the enthusiastic spirit of the writer of the article can be developed in our schools and guilds much good will ensue.

### Holidays.

There are some who boast they have never taken a holiday from their work—never had a change of scene and an entire relaxation from their labours. It is a foolish boast. Even from a physical and material viewpoint it is not wisdom. A plea that one cannot afford a holiday is often unsound — for a real holiday works such wonders with our nervous system that doctors' bills are reduced beyond the extra expense of the holiday.

Of course, this "taking a holiday" can be abused. There are right and wrong ways of spending it. Perhaps in general terms, we might say a complete change is the essence of a real holiday. Even complete rest (if ordered by the physician, or felt to be necessary) does not entail entire idleness.

"Absence of occupation is not rest,
A mind quite vacant is a mind distressed."



REV. JOHN BARRON,
Moderator of Non-Subscribing Presbyterian Church of Ireland, 1930-31.
*Photo by Lafayette.*

**And the Return.**

But when a "real" holiday is over—then a return to our labours with renewed zest, and equipped with healthier mental and moral power and outlook. In this connection we would direct our readers' attention to the Church and its activities. Let the Church reap part of the benefit of your holiday. Give it all the assistance (in thought and labour) that you can. More workers in this field are always required, and surely this is the season for fresh recruiting. Church activities generally do begin anew in the autumn, but were it more general and more purposive there would be much less cause for grumbling and pessimistic utterances about lessening in church attendance, dull preaching and the like.

We wish all our readers a happy return to fruitful labours in home, business and Church, and to our existing organisations (Women and Laymen Leagues, Guilds and Sunday Schools) we convey our best wishes for added enthusiasm, with accompanying development and increase in good works. To all prospective members of the coming League of Youth especially do we extend the heartiest of good wishes. May Mr. Godding be deluged with letters in the next few days!

**Our Magazine.**

And might we not resolve just now to do something to gladden the heart of our Editor (whoever he might happen to be). The "something" is quite obvious If we are not already a subscriber (to the Non-Subscriber) then let us become so at once. If we are, then obtain at least other subscribers. It is in the power of our readers to double the circulation if only they think about it and do something in this line. And such an eventuality, easy of accomplishment, would make the Magazine solvent at long last.

**Subsidy Fund.**

The Hon. Treasurer acknowledges with thanks the receipt of the following donations to subsidy Fund:—

| | |
|---|---|
| Mrs. Magill, Osborne Terrace, Warrenpoint | £1 0 0 |
| Mrs. J. M'Kay, St. Kevin's Park, Dublin | £1 0 0 |

## THE LEAGUE OF YOUTH.

(By Rev. Percival Godding).

**Not Wanted?**

Let me first admit that it is not yet in existence. By "it" I mean "The League of Youth of the Non-Subscribing Presbyterian Church of Ireland." Here follows a brief account of the first steps taken in its direction. First, I was asked by the Synod to take the matter up. I accepted and felt humbly elated at the honour and the idea. I turned over in my mind many relative thoughts. It seemd to me so obviously necessary that we should have an enrolment of the Youths concerned before any organising could be done. Then the Youths could organise themselves. So I asked for names, through the columns of this Magazine. After three months (i.e., three requests in the Magazine) I received seven replies, furnishing thirteen names (excluding from our own Church in Banbridge). This did not, in my opinion, justify me in beginning organizing. So I sent circular letters to all our Ministers and Church Secretaries. I received no replies!

**Another Attempt!**

So I make one more appeal, and also a promise. To those who intend helping me to start this League, send me your names. When I receive the names from at least ten of our Churches I will summon a meeting to be held in Belfast, inviting all who have so far responded. I hope we may be ready to hold this meeting during the latter end of November.

**What Good Is It?**

There is so much that the L. of Y. could do, that the difficulty will be to confine its activities, once it is going. Why, the mere fact of having a Roll of Youths of our Churches will in itself be good. It will help us to be aware, more vividly, of the existence of other Churches than our own particular Church. Also to be aware of other youths besides those few we see on Sundays (or week night meetings) who are similarly minded in religious thought and feeling. A real tonic this.

But that touches only the fringe of the matter. When we are on a Roll and can thus get in touch with one another we can occasionally arrange a League meeting in a centre convenient to a few adjacent Churches. For example, a meeting could be arranged among members from Newry, Banbridge, Dromore, and, say, Larne, Ballycarry, Cairncastle, Glenarm, or/and Ballyclare, Templepatrick, Antrim, Crumlin; the four Belfast Churches, and so on. In other words, Branch Meetings.

And there are some things we want to talk about. We are greatly discontented with our apparent impotence although there are many things so wrong. We have ideas as to how certain things might be improved—but we have no one to whom to tell them.

And, my goodness! a League of Youth could set things going once it started.

Take cases. . . . .

**A Sunday School Conference at Last.**

One or two have been saying, "We have never had a Sunday School Conference." The annual gathering on the first Saturday is sure a great success every year as a gathering, but it is NOT a Sunday School Conference. The League of Youth could, and will hold one.

**And a Church Conference?**

Again, by no stretch of the imagination could our Synod be called a Church Conference; and we do need such a Conference badly. The League will call for one. . . . but it will be composed of members of the League! Also we will really confer about Church matters.

**In Brief.**

And countless other things. Many of us will spend a summer holiday together. There will be a Tennis Club, Cricket, etc. Debates and Papers, opened perhaps by authorities on their subjects—and perfect freedom allowed —(Youth and the League of Nations' Union, War and Christianity, Are We Progressive?; How to Bring Unitarians in, Social Subjects, of all kinds, etc., etc.).

We have a Women's League and a Laymen's League. The League of Youth will not be exclusive—here we shall have both sexes foregathering. Surely that in itself is a sign of the times, progressive and stimulating.

But enough of words—let's begin.

P. GODDING.

The Manse, Banbridge.

Addendum — Surely something will happen now.—P.G.

## OBITUARY.

### Mr. Hugh Donnan, Annsborough.

We regret to record the death of Mr. Hugh Donnan, Annsborough, Castlewellan, on Thursday, 11th September. The end came suddenly at Downshire House, Dundrum, just after he had learned that two of his exhibits had gained prizes in the Dundrum Flower Show. Mr. Donnan was in his 78th year, and for the past few years had been in failing health, but up to the very last maintained a keen interest in the Church at Clough. The funeral took place on Sunday, 14th September, and was one of the largest that has been held in the district for many years. It was an impressive tribute of respect to see over 250 men gather in the little Church at Clough. Rev. Jas. Shaw Brown conducted the service in the Church), which we print below), and afterwards the Masonic service at the grave.

**Address at Funeral Service by the Rev. J. Shaw Brown.**

We have gathered here to-day to lay away in the family grave the worn-out body of a loyal and devoted member of this little Church. It is good to remember in this sad hour that up to the very last Sunday of his life he was here with us in worship, and afterwards in Kirk Session discussed with his brother elders the affairs of the coming Harvest Thanksgiving Services. It is pathetic also to me to remember his anxiety that the new minister fresh from towns and cities in England should take care to arrange for an Irish man to light them on their way. Hugh Donnan was a Non-Subscribing Presbyterian by birth and tradition, as well as by personal conviction, but there was little of the

sectarian spirit in him. Had he lived in other days he would have gone with the Knight Templars to rescue Christ's tomb from the Saracen. He belonged to an Order that is almost dead—the Order of Chivalry. Providence, however, cast him into a prosaic and utilitarian age, and made him an engineer and a maker of young engineers who have travelled over the world. But deep in his heart was the romantic love of robust and manly sport, and he would have entered gaily into the lists at joust or tournament to break a lance with some worthy rival in the field. A nature-lover, too, he watched with patience the ways and doings of the bees in their hives, and tended with loving care the growing things in the garden. His last hour and act at Dundrum Flower Show was symbolic of his life. An artist used to say to his pupils: "The end of the day is the proof of the picture." He meant that the best time to judge the excellence of a picture is the twilight hour, when there is not light enough to distract the attention by unimportant details. In like manner the close of the day of life is the best time to look at human character. You then see it whole—not an hour here with its hasty word, nor a day there with its mistaken impulse. There may be people who never make a mistake—they have not blood enough in them. The best people I have known have not been faultless, and it would be a poor tribute to say that Hugh Donnan was perfect. But "the end of the day is the proof of the picture." The end of Hugh Donnan's day was a fitting climax to his life. When I learned amid the gay crowd at Downshire House that Hugh Donnan had died there that morning I was whelmed with unexpected sorrow, but when I recovered from the shock I began to realise that the circumstances of his death were dramatically characteristic of his life. When I saw him later lying peacefully in his home ready for burial in the clothes which he had put on gaily that morning to go to the Flower Show he seemed to me like a shepherd whom darkness had overtaken lying down on the mountain side with his well-worn plaid about him, or a soldier after the battle had been fought waiting for burial with his martial cloak around him. One dramatic circumstance of Hugh Donnan's passing was characteristic of the man. Throughout his long life he was interested and took active share in the life of the community in which he lived, and the hour and place where he died put a crown upon his life. It is not given to everyone to die in such a characteristic way. Each one of us must die in one way or another, and we have not much choice in the matter but I cannot imagine a more characteristic end to the life of Hugh Donnan than that of taking an active part in the new venture of the Dundrum Flower Show—an institution organised for the common good, and to stimulate interest in the things of the countryside. In the midst of our sorrow we are apt to speak of sudden death as a tragedy, but it may be really a triumph—the triumph of mind over matter, the triumph of soul over body. When I think of Hugh Donnan, frail and broken in body, yet eager and active in mind and soul, I feel more certain of the immortality of the soul. It was only the worn-out body that died that morning—the soul goes marching on. The poet Wordsworth frequently spoke of death as if it were the taking of a degree in the university of life. The student enters the university looking forward to the day when he shall receive his degree. The day on which he graduates is also the day when he leaves the old haunts and classic shades of the university, dreaming of the new world, where he is to put into practice all that he has learnt in the class-room. It is thus I like to think of our old friend, Hugh Donnan. He has taken his degree in the university of life, and has left the old familiar places for a new advent and a new life. The years that silvered his hair—the labours that bent his body, the love and thought that wrinkled his brow were preparing him for his degree, and now he has entered into the new life with Christ.

We meet here to bid God-speed in that new life. We meet here in Christian faith, and hope that all is well with him who has now joined that invisible company in the Grand Lodge above. So mote it be.

## REVIEW.

### THE KING WHO WAS THIRSTY.

**(By Bertram Lister, M.A.—Thirty-four Talks to Children. Cloth, 2/6. Lindsey Press).**

The time for selecting Sunday School Prizes is approaching, and here is a book eminently suitable for such a purpose, besides being a ready recourse for teachers, and a guide to those who have occasionally to address Sunday Schools. The Rev. Bertram Lister is Secretary of the Sunday School Association, Essex Hall, London, and has had valuable experience of Sunday Schools and great success in the varied work of his department. In the preface he gives some wise hints on talking to children, and says:—"Take any half-dozen pages at random from this book and note the small percentage of long words used, and you will see what I mean."

"The King who was Thirsty" was King David, and the story as told in II. Samuel xxiii., 11-17 is put in every-day language, of how, when at war he had a great thirst and longed for water, but the well was behind the enemy's lines, and three brave men risked their lives in getting it for him, and because of the risk David considered the water too precious to drink, and offered it as a libation to the Lord. The services which are similarly rendered to us, involving risk of life, but which we are inclined to take as a matter of course, are pointed out — such as in iron foundries, shipwreck, runaway horse, coal mines In the cold nights of winter when we are glad to sit by the fire, as we put on an extra lump, do we think of the miner who won that scuttleful of coal? The iron cross is referred to, let into the roadway in one of the Oxford streets marking the place where Bishops Latimer and Ridley were burnt to death in the reign of Queen Mary, and Latimer's famous words: "We shall this day light such a candle, by God's grace, in England as (I trust) shall never be put out." "The Most Wonderful Thing in the World," is a section which tells of sheep-dogs and their training; how they learn to obey signs by whistling and waving of arms, and the skill with which they run and fetch sheep. A shepherd was asked how he trained his dog so well. "Kindness," he said. "If I treated that old dog rough, it would be down the road and home in no time. No, it won't stand cruelty."

Machines come under this heading. The Science Museum at South Kensington has models of all kinds of engines and machinery. The human body, however, is the most wonderful thing the author has seen. How to keep it healthy—"a sound mind in a sound body."

"Real Heroism" is another talk. This time it is 1665, the year of the Great Plague. An annual open-air service is kept up in Cucklett Dell, Eyam, a little village on the edge of the Peak district of Derbyshire, to commemorate the quiet heroism of those days. A tailor received from London a box of cloth which conveyed the Plague, and the tailor died in a short time. It spread from house to house, and within a few months out of a population of 850, only 77 remained alive. The villagers were inspired by their clergyman, William Mompasson, who avoided bringing them together in the parish church by preaching to them in a secluded valley close at hand, and urged them to remain within the parish bounds and not convey the disease to other parishes. "They were willing to wait for an almost certain death rather than spread the plague to others." The Earl of Devonshire, who resided at Chatsworth, near by, and others, at the suggestion of the pastor, maintained the food supply, which was left at places on the boundary.

"The Gutter-Picker and the Star-Gazer" reminds us of the man with the muck-rake in "Pilgrim's Progress." A man found sixpence in a gutter. After that he acquired the habit of keeping his eyes fixed on the pavement, and became obsessed with thinking about sixpences and mud; his head was bent and his shoulders were round. An Italian girl on her walk every day passed a picture of the Blessed Virgin. At first she took no notice of it, and gradually it began to make an impression on her mind. She gazed lovingly at the face of the Mother, and gradually her own face changed till it grew as lovely as the face in the picture.

## GENERAL JOHN JACOB.

(By Ullin).

The Commander-in-Chief of the British Army is Field-Marshal Sir Claude Jacob. He is the son of the late General William Jacob, of Tavistock, Devon, who at one time was the President of the Western Union of Unitarian and Free Christian Churches. His hospitality was well-known among ministers and laymen, and his vivid description of Indian life and history made lasting impressions. Many of the officers so celebrated in the Indian Mutiny were well-known to him, and he was devoted to the memory of his uncle, General John Jacob, after whom the city of Jacobahabad in Sind, is named.

Mr. R. Ashe King, M.A. (T.C.D.), whose 90th birthday was recently announced—novelist, University Extension Lecturer, and for many years Literary Editor of "Truth"—is the son-in-law of General W. Jacob. The story of General John Jacob, as told in his biography and in "The Life of Sir Bartle Frere," is a wonderful illustration of the quiet and yet tremendously powerful influence which can be wielded by a sincere Christian life.

General John Jacob had had a training as an engineer, which gave him an amount of practical ability, which contributed greatly to his success. The Afridis and hill-tribes were giving incessant trouble to the British Government. General John Jacob's versatile gifts and powers of adaptation were known to the Government of the day, and he was asked to go out and take charge of a particularly troublesome section of the Northern Boundary. He replied that he would do so, on condition that he was given a free hand and not interfered with by the home Government.

When he took up his post in Sind he found the place a desert. There was a well and one tree. The hill-tribes were fierce and aggressive. He had one good battle with them, and left 600 slain on the field, and showed these Indian Rob Roys what he could do, if necessary, and then he set to work to make his enemies his friends. Courageous foes, they were won by the courage and humanity of John Jacob, and recognised that here was a man who loved them and would deal honourably with them. He set to work to form a regiment from among them. Taking Oliver Cromwell as his model, John Jacob said: "I will have none but God-fearing men in my regiment." Every man had to bring his own horse, and all new-comers who enlisted had to have sponsors in the regiment. General John Jacob succeeded to such an extent in securing tranquility along his section of the border that it was remarked by the home Government that whereas in other parts the trouble continued, in this district there was peace. He had the rare genius of understanding and handling men, and the Jacob family had the Indian tradition. Instead of officials being sent out for a term of years, who had no special interest or desire to really understand the people with whom they had to deal, the older type spent their lives in the Indian service.

John Jacob turned his attention to the building of his city. Where to begin with, was only a well and a tree, there sprang up irrigated country, and fields yielding crops. Houses and plantations increased in number, so that now there are handsome residences with grounds nicely laid out—a testimony to the organising skill of the founder, whose name it bears.

John Jacob was a man of culture, with a well-stored mind. On the long marches he would recite Sir Walter Scott's "Lady of the Lake." He was a close observer of the laws of growth in vegetable and animal kingdoms, and recognised a law of continuity, which was a precursor to the theory of evolution, which ultimately took shape under Darwin. His speculations in this direction were printed and embodied in a book, "Letters to a Lady," the loan of which the present writer has had from General W. Jacob.

John Jacob saw that trouble was brewing, and long before the outbreak of the Indian Mutiny warned both Parliament and the British public, in despatches and letters to "The Times," that different methods in the treatment

of natives would have to be adopted. He received scant courtesy for his warnings. The alleged cause of the outbreak was, that Indian soldiers to test their teeth were obliged to bite cartridges, which were said to be greased with beef-fat. They were not greased, and the Indian soldiers knew it. But a stupid administration had stretched matters to breaking point, and while General John Jacob was on an embassage to Persia, the mutiny broke out. John Jacob was appointed to the command of the British forces, but could not get back in time. He arrived in Bombay Harbour, and a letter was handed to him while he was sitting on deck reading, informing him that the appointment had had to be given to Sir William Rose. John Jacob simply glanced at the letter and dropped it by his side and went on reading his book. However, his days were numbered, his strenuous life had told upon his frame. General W. Jacob in talks with the writer told many a tale of the Indian Mutiny, in which as a young soldier he took part. He knew personally the heroes whose names are famous in history, such as Lawrence and Havelock. He was summoned to Jacobabad and arrived just in time for the closing scene of his uncle's life.

John Jacob had another nephew, a cousin of William Jacob, Arthur, who became Bishop of Newcastle-on-Tyne, afterwards of St. Alban's, and Chaplain to the House of Lords. Another member of the family was the Rev. Dr. Jacob, a celebrated Greek scholar, whose name is associated with the well known "Handbook to the Grammar of the Greek Testament."

General W. Jacob, of Tavistock, took a very keen interest in the advancing of liberal religious teaching of his day, and the extent of his knowledge in this direction was very surprising. In his own way, without actually thinking he was doing it, he did a great deal of propaganda among the local Church of England clergy. He made himself responsible for the publication of the writer's Sunday subjects in the local newspapers. He entertained eminent clergymen at his house, one of the most interesting of whom was the late Archdeacon Westcott, son of the famous Bishop of Durham.

## FOR THE CHILDREN.

In the following sentences the name of a fruit is hidden. Can you find them?

1—You should keep lumps of camphor in the boxes.

2—You can snap pleasant photographs.

3—The girl showed no fear of anger.

4—It is difficult to shape a really good model

## A TRUE STORY.

A little girl asked her big brother to reach down the fruit basket, in which she knew there were just two apples—one little one and a very big one. The brother took the basket down and pocketed the big apple. "Oh, you greedy boy," said the little girl, "I wanted that one."

Which was the greedy one?

## ÆSOP'S FABLES.

Æsop, who is said to have lived from 620 to 560 years before Christ was born, was a great teller of stories.

Æsop was a slave, ugly and deformed, but he had a wonderful mind. His stories, although for children, contain lessons for grown-ups. Aesop was freed and sent to live at the Court of the King of Lydia, but some of his stories did not please and he was thrown from a precipice. This is Aesop's story of the frogs:

The frogs were grieved because they had no king and sent messengers to Zeus, chief of the gods, to ask him for a ruler. Zeus thought the frogs were very stupid, so he just cast a log into the water. The frogs were terrified at the splash. When they noticed, however, that the log did not move they climbed over it and sat on it. After a little while they sent another messenger to Zeus asking for a ruler. This time an eel was sent. The eel was too easy-going to please the frogs, so they sent a third time to the God to ask for a different ruler. Zeus grew angry and sent them a stork, who each day ate up a frog until at the end of a short time there was none left to croak and complain.

## WINTER GAMES.

Soon the long, dark evenings will be with us, and we shall have to play our games chiefly indoors. Here is one called "Fishing":

Get as many bottles with long necks as you need for your players. Then get rods with strings on them. On each string tie an ordinary curtain ring. The ring must be slipped over the neck of the bottle. Three minutes is the time limit.

If you know of any jolly game, send it along to the Editor, 35 Rosemary St., Belfast.

## UNITARIAN LAYMEN'S LEAGUE.

Will members of country congregations and friends please note that the United Service will be held this year on Sunday, November 23rd, in Ulster Hall. Preachers will be Rev. E. Savell Hicks, M.A., of Dublin, and Rev. S. P. Whitehouse, All Souls, Belfast. It is hoped there will be a record attendance.

## CORRESPONDENCE.

### NON-SUBSCRIBING PRESBYTERIAN.

Dear Sir,—For some considerable time I have been endeavouring to collect a complete set of the Non-Subscribing Presbyterian Magazine. My intention is to get the Magazine bound into two or three volumes, and so secure a useful and convenient chronicle of our Church and its affairs. Through the kindness of my friend, the Rev. A. Turner, of Templepatrick, I have had my purpose largely realized, since out of his stock he has supplied me with most of what I now possess.

However, I am still lacking a few numbers, and I have wondered whether any of your readers could come to my assistance. The numbers missing from my set are: 4, 13, 58, 60, 184, 185 and 37. Often, I believe, in Church vestries, as well as in individual possession, copies of the Magazine have been preserved, and perhaps not in complete sets but in considerable numbers, and I should esteem it a great favour indeed if I could be helped to fill up the gaps in my collection. If those who could assist me in making this record would kindly send to my address, due acknowledgment will be made and my sincere thanks.—Yours faithfully,

JOHN BEGG.

8, Barnhill Terrace,
Larne, Co. Antrim.

### DR. BESANT.

Sir,—Some time ago there appeared a statement in this magazine, which I at once contradicted, that Dr. Besant was at one time convicted of blasphemy. Reference was made to an Encyclopedia. My second reply was not published. The Autobiography of Annie Besant and "The Life of Charles Bradlaugh" give references to the law case in which from time to time they were involved. Both were Secularists, but each was well versed in the law, and whatever the attacks on the crude orthodoxy of over forty years ago, their addresses were in good taste. The Y.M.C.A. at Devonport had Bradlaugh arrested as he was beginning a lecture on "The Bible," but the words "I am going to talk to you about the Bible" were not blasphemy, and the case was dismissed. A conviction was, however, recorded against them on quite another matter altogether, but was quashed on appeal. From Unitarian pulpits and platforms there have been as strong things said about the old cast-iron orthodoxy as ever came from these two.

JOHN BARRON.

## REPORTS.

### Mountpottinger Women's League.

The members held their Sixth Annual Meeting on Monday, 8th August. The opening service of the new Session was conducted by Mrs. J. H. Ewbank. During the course of her address from the pulpit she spoke of new resolutions which are usually made at the commencement of a New Year, but how often they sadly fail. Mrs. Ewbank suggested that perhaps we would be better prepared to carry out the new rules we make for ourselves if we adopted them after our summer holi-

days. Probably we would be mentally and physically more fit to be faithful to our resolutions.

The foolishness of procrastination was also referred to. We wait for more favourable conditions to carry out an ideal, instead of embracing the present opportunity and doing out best under the existing conditions. Many other leading truths were dealt with by Mrs. Ewbank. Miss Ashworth, A.L.C.M., kindly presided at the organ. After the service a very happy party gathered in the Schoolroom for tea and conversation, which was followed by the business meeting. Report of the year's work was read, and recorded an account of useful activities. The Treasurer (Mrs. Harry M'Cullough) presented a very favourable statement of accounts, the credit balance being the highest the League has had the pleasure of presenting.

All officers and committee were re-elected. Mrs. Ewbank, from the chair, expressed the appreciation of the work done by officers and members during the past session, and hoped that the seventh session would be equally, if not more successful.

The Secretary (Miss K. Forrest), in passing a vote of thanks to the President, referred to the energy of Mrs. Ewbank during the past session. On one unavoidable occasion only had she been absent from the League meetings, and there had been thirty-one. She had also conducted twenty-two meetings of the Girls' Club. The method of Mrs. Ewbank's working and her devotion to the Church should encourage all members to do their best to bring happiness and success to the Church they love.

**Ballyhemlin.**—On August 1st a most enjoyable excursion to Warrenpoint took place. Carson's touring coach made the journey exceedingly enjoyable. The route travelled was via Belfast, Banbridge, Newry, returning Clough and Killinchy. In the evening there was rain, but the first part of the day was all that could be desired. It was pronounced one of the most successful outings we have yet had.

**York Street, Belfast.**

The Anniversary Service in connection with the settlement of the Rev. A. L. Agnew, B.A., as minister of this congregation was held in the Ulster Hall, Belfast, on Sunday evening, 21st September. There was an overflowing congregation, which occupied every available space in the Hall, a large number of people being unable to gain admission. The service, which was a most enthusiastic one, was conducted by the Rev. A. L. Agnew, B.A., assisted by the Rev. J. Glynne Davies, of Comber

Miss Costigan sang the solo "Nearer, My God, To Thee," and the hymns were led by the Edenderry Military Band, who also rendered musical items before the service.

In addition to the members of York Street Congregation there were representatives of many of our Churches both in town and country.

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N.B.—Editorial Communications should be sent to the Rev. G. J. Slipper, 7 Trevor Hill, Newry.

Contributions must be in the Editor's hands not later than the 18th of the month.

Reports of Church meetings are invited, and correspondents are requested to be as brief as possible, as space is limited.

**THE INQUIRER AND CHRISTIAN LIFE.**

With which is incorporated The Unitarian Herald.

**A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.**

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**BELFAST CHAPTER**

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

**OBJECTS** (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committe invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.,
MR. J. EDMONDSON, Jr., Asst. Hon. Sec.
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